

Pharaoh's dreams

41:1 [It happened] at the end of two full years, that Pharaoh had a dream. [He saw himself] standing by the Nile River.
2 [And there], [from the River Nile] came up seven cows, fair to look at and fat of flesh, [and they grazed there] [in the marsh grass].
3 [Then there appeared] [another seven] cows [unlike the first], [coming up] [after them] from the Nile, ugly to look at, and gaunt of flesh. [There they stood], next to the other cows, at the bank of the Nile.
4 Then ate [the latter cows]—[the ones ugly] [to look at] and gaunt of flesh—
[they ate] the other [seven cows]—the ones fair to look at and fat. [And it woke up] Pharaoh.
5 [And he slept again], and dreamed [a second time].
[Here is what he saw]: Seven [ears of grain] [coming up on a stalk]—all on one stalk—full and ripe.
6 And again there were seven [ears of grain]. They were thin—scorched [by the east wind]. [They sprang up] [after the other ones].
7 [And were swallowed up]—by the ears [that were thin]—[the other seven] ears, [the ones that were fat] and full.
[This woke up Pharaoh], and behold: it was a dream.
8 [But then] in the morning he was troubled in spirit. [And so he sent word], [and gathered to him] all the magicians of Egypt, [and all of its wise men]. And recounted Pharaoh to them his dream, but none could interpret them for Pharaoh.
9 [Then spoke up] the chief cupbearer, [addressing Pharaoh] as follows: "[My transgressions] [I need to talk about] today.
10 [Once Pharaoh] was angry with his servants. He then had me placed [under arrest]
[in the house] of the captain of the guard—[both myself] and the chief baker.
11 We dreamed [a dream one night] both at once, [I myself] and he.
[For each of us] there was a meaning for our own dream, that we each dreamed.

41:12 And there resided with us [a young lad] of the Hebrews [who served] the captain of the guard.
[We told it all to him], [and he interpreted for us] our dreams. Each one to his own dream, [he gave the meaning].

13 [And it was so]—just as he explained the dreams, so did things take place.
[What happened to me]—he put me back at my station, as for him—he was hanged.

14 He sent for him—[Pharaoh summoned] Joseph. [They rushed him] from the prison.
He shaved and changed his clothes, [end aliyah] and he came before Pharaoh.

15 And said Pharaoh to Joseph, “A dream I have dreamed, and an interpreter [we have none] [for it].
[It happens that I] have heard about you, [where they said], you hear a dream, and can interpret it.”

16 Responding, Joseph [spoke to Pharaoh] as follows, “[It is not from me]. *Elohim* or [God it is who] will respond as to the welfare of Pharaoh.”

17 And said Pharaoh to Joseph, “[In the dream I had], I saw myself standing, on the bank of the Nile.

18 And there, [out of the Nile] there came seven cows [fat of flesh] and fair [to look at], [and they grazed there] [in the marsh grass].

19 [Then there appeared] [another seven cows] [unlike the first] coming up [after them],
thin and ugly [to behold] exceedingly, so scrawny was their flesh, [I have not seen] [the like of them] in the whole land of Egypt—so inferior.

20 Then ate [these cows]—[the ones who were gaunt] and ugly—[they ate the other] [seven cows]—[the first ones], [who were the fat ones].

21 [The fat ones entered] [their bodies], [but one would not] know they had entered [the thin ones’ bodies],
[since they still looked] so bad, [just as] at the first. [And I woke up].

22 [I then saw] in my dream—[here is what I saw]: Seven [ears of grain] [coming up on a stalk]—all on one stalk—full and ripe.

23 And again there were seven [ears of grain], dried up and thin—[scorched by] [the east wind]. [They sprang up] [after the other ones].

24 [Then were swallowed up]—by the ears that were thin—[the other seven] ears of grain, [the fat ones].
[I told this] to the magicians, but none had the meaning [for me].”

25 Then responded Joseph to Pharaoh, “The dream of Pharaoh is all one.
All [of the things]—[that *Elohim*] [is about to do], he has told to Pharaoh.

26 [First, the seven] cows—[the ones that were good]—do seven years represent.
and the seven ears of grain [that were also good] are seven years, as well. The dream is all one.

41:27 The seven [cows—the other ones]—that were gaunt and ugly that were coming [up after them]: these are seven years again. The seven [ears of grain] [that were dried up] and scorched by the wind: [they represent] seven years of famine.

28 This is the matter about which I spoke to Pharaoh: [the very acts] [Elohim is about] to execute, He has shown to Pharaoh.

29 [For indeed], seven years are coming, abundance in great measure, to the whole land of Egypt.

30 [But then will arise] seven years of famine [after them], There will be forgotten all the plenty in the land of Egypt. Ravaged by famine, will be the land.

31 [No trace] of the abundance [will remain in the land], [as a result] of the famine that came after, for severe it will be, indeed.

32 [As for] [the two different times] [there came the dream] to Pharaoh, [why it was repeated]: [it is because established] is the thing by Elohim. Quite speedily God is moving, [to make it happen].

33 So now, let there be sought by Pharaoh a man who is wise and understanding [and set him over] the land of Egypt.

34 [This should be done] by Pharaoh: appoint officials over the land, [taxing a fifth] on the land of Egypt or [dividing into five parts] the land of Egypt, [during the seven] years of plenty.

35 [And have them collect] all the food in the years [that are good years], that will be coming soon. [And have them store up the grain] [under the authority] [of Pharaoh himself], food in the cities, [and safeguard it].

36 [It will serve]—the food—as a reserve for the land for the seven years of famine that will afflict the land of Egypt. [This will thwart cutting off of the land] by famine.”

Joseph's promotion

37 The word seemed good in the eyes of Pharaoh, and in the eyes of all his servants.

38 Then said Pharaoh to his servants, “Could we find [such a one]—[a man like this], [one who possesses] [end aliyah] the spirit of Elohim, [within him]?”

39 And said Pharaoh to Joseph, “Since [you were informed] [by Elohim]—[God told to you] all this—no one is as wise and discerning as you.

40 It is you [that will rule over] my palace. Your command [will receive homage] [from all my people]. Only my throne will rank higher than you.”

41:41 And then said Pharaoh to Joseph, “I hereby do appoint you to be over the whole land of Egypt.”
 42 Then removed Pharaoh his ring [from his own] hand, and put the ring on the hand of Joseph.
 He had him dressed [in robes of fine linen], [and he placed] a chain of gold around his neck.
 43 He had him [driven about] in the chariot of the second-in-command to him, and they cried out before him: *Avrek* (“Make way!”).
 Thus was he made to rule over the whole land of Egypt.
 44 [And further spoke] [Pharaoh to him], [saying to Joseph], “I am the Pharaoh.
 [But without *your* say], [there may not lift] [any man] [even his hand] or his foot in the whole land of Egypt.
 45 Then gave Pharaoh [a name to Joseph]: *Tzaphnath Paaneach* (“God Speaks and He Lives”).
 [And he gave to him] Asenath, [daughter of Poti Phera, priest of On], as a wife. Thus emerged Joseph as overseer of Egypt.
 46 Now Joseph was age thirty years [at the time he stood] before Pharaoh [king of Egypt].
 And Joseph went out from the presence of Pharaoh, and travelled through the land of Egypt.
 47 [There brought forth] the land—in the seven years of plenty—[food in abundance].
 48 [Joseph gathered up] [all of the provisions] [in those] [seven years] [that were] enjoyed by the land of Egypt, [and laid up food] in the cities,
 [food that was gathered] [from the fields of a town]—from the fields that surrounded it, he stored within it.
 49 [He piled it up]—Joseph [stored so much grain], it was like the sand of the sea, [very much] indeed,
 [until they had] to give up counting; it was beyond measure.

Joseph's sons

50 To Joseph were born two sons, before there came the years of famine.
 [They were the ones] [born to him] by Asenath, daughter of Poti Phera, priest of On.
 51 [He named them]—[Joseph did give] as the name to the firstborn: Menassah (He who makes forget),
 [saying “I was made to forget] by *Elohim* all of my troubles, [as well as] all my father’s household.”
 52 [And as for] the name of the second son: he called him Ephraim (Double-Fruit),
 saying “*Elohim* made me fruitful, [end aliyah] in the land of my affliction.”

41:53 [Then it reached its end]—the seven years of abundance that had occurred, in the land of Egypt.

54 [And there began] the seven years of famine—they came, exactly as was predicted by Joseph.

[And there was] famine in every country, but in the land of Egypt, there was bread.

55 [When they were famished], [the whole land] of Egypt, [they cried out]—[the people cried] to Pharaoh for the bread.

And answered Pharaoh to all of Egypt, “Go to Joseph. Whatever he tells you, you must do.”

56 The famine spread over [the whole face] of the earth. And opened up Joseph [all that was] in the storehouses, and sold it to the Egyptians, as grew stronger the famine, in the land of Egypt.

57 [And all the earth] came to Egypt, [to buy rations] from Joseph, because strong was the famine in all the earth.

The first meeting between Joseph and his brothers

42:1 [When it was seen] by Jacob that there were provisions in Egypt, Jacob said to his sons, “[Why do you keep looking] at each other?”

2 [And he said this]: “I have just heard that there is grain for sale in Egypt.

So go down [and buy some] [for us there], [that we may live] and not die.”

3 So they went down—the brothers of Joseph—[ten of them], to purchase grain from Egypt.

4 But Benjamin, the brother of Joseph, was not sent by Jacob with his brothers, in order—as he said—[that there not befall him] some disaster.

5 So there went the sons of Israel to buy rations [amidst others] who came, since the famine had spread to the land of Canaan.

6 [Now Joseph]—[it was he] who was ruler over the land. He supplied rations to all the people of the land.

And there came the brothers of Joseph, [and bowed down to him], noses to the ground.

7 [When he saw them]—[Joseph saw] his own brothers—[and recognized them],

he acted like a stranger to them, [and thus he spoke] [with them] [using harsh words], and asked of them, “From whence do you come?”

And they replied, “From the land of Canaan, [to purchase food].”

8 Joseph recognized his brothers, but they did not recognize him.

9 Then recalled Joseph—[he remembered] [those dreams]—the ones he had dreamed about them.

He said to them, “You are spies! [It was to observe] the nakedness of the land that you have come.”

42:10 They answered him, “No, my lord. Your servants have come to buy food.

11 [All of us]—sons of a single man, are we. [Honest men] we are. Never have your servants been spies.

12 He replied to them, “[It is not so]. It is the nakedness of the land that you have come to see.”

13 [And they then said], “Of us [there were twelve]. Your servants [are all brothers]. [We indeed] are sons of one man in the land of Canaan. However, the youngest [is with our father] right now, and one is no more.”

14 Answering them, [Joseph said], “[Surely it is] [just as] [I have already] [declared to you], [when I said]: You are spies!”

15 By this you shall be tested: [By the life] of Pharaoh, [you will not leave] this place, [until the time] [of the arrival] of your brother—the young one—here.

16 You must send [from among you], [just one person], [to bring back] your brother. [The rest of you] will remain confined. [You will be tested] for your words, [to see if the truth] is with you. [And if not], by the life of Pharaoh, surely spies you are.”

17 He gathered [all of them] in the guardhouse for three days.

18 He spoke to them—[Joseph said] on the third day, “(This you must do and you will live, [end aliyah] [for it is *Elohim*] whom I do fear.

19 If you are honest men, [let one brother]—[one among you]—be confined in the place of your detention. The rest go [and bring back] provisions to relieve the hunger of your households.

20 Your brother—the young one—you will bring to me. This will confirm your words, and you will not die.” [And to this they agreed].

21 [But they said], each one [to his brother], “[In truth], we are guilty [over what we did] [to our brother], in that we saw the anguish [of his soul] when he implored us, [and we would not] listen. That is why there has come [upon us] the anguish of this moment.

22 [Then spoke up] Reuben to them [by saying], “[Did I not] speak [out to you] [when I said], ‘Don’t do this crime to the child’, but you would not listen. [So now his blood] is required of us.”

23 Now they did not know that this was being heard by Joseph, since it was through an interpreter, that they spoke to him.

24 He turned away from them and wept. [Upon returning] to them [he spoke harshly] [to them].

[He took out] from their midst Simeon, and shackled him [before their eyes].

Jacob's sons return to Canaan

42:25 Then commanded Joseph that they fill [the brothers' containers] with grain, and return their money, each one [to his own sack], and also [give to them] provisions for the journey. And thus it was done [for them].

26 They loaded their grain supplies on their donkeys and departed [from there].

27 And opened up one of them [his grain sack] to give [some grain as fodder] for his donkey at the camp. And he saw his money: [there it was] in the mouth of his bag.

28 He exclaimed to his brothers, "[They put back] my money! [Look here!] [Here it is] in my pack!" [With this]—[sank their hearts]. [Trembling they spoke] [each one] to his brother, saying, "[What is this thing] being done by *Elohim* to us?"

29 [They came home] to Jacob their father in the land of Canaan, and related to him [all the things] that had befallen them, as follows:

30 "[There spoke to us] the man [who is the] [lord of the land], [speaking to us] [quite harshly]. He took us to be [men spying] on the country.

31 We replied to him, "[Honest men] are we. We have not been spying.

32 [Twelve men] [is who we are]: [all brothers], sons of one father.

But one [is no more], and the youngest [is right now] with our father in the land of Canaan.

33 Then [he said to us]—the man who is lord of the country, "By this I will know that honest men are you:

Of your brothers leave one to remain with me. For the hunger in your households, take what you need, and go.

34 [However you must bring] [your brother]—[the young one]—to me. [By this I will know] that you are indeed not spies; rather men of honor are you. Then your brother [I will give back] [to you], and the country is yours to pass through."

35 [Then it was], as they were emptying their sacks, [he beheld—each one]—his bundle of silver in his sack.

[They stood gazing] [upon the bundles] [that held all their money], both they and their father, and they were afraid.

36 Then said to them Jacob their father, "it is I that you have bereaved. Joseph is gone, and Simeon is no more, and Benjamin [you would take]. Upon me has all this come!"

37 And spoke Reuben to his father, saying: "[You may my two] sons [put to death] if I fail to bring him back to you. Place him in my hands, [and I myself] will return him to you."

38 [And Jacob said], "He won't go down—my son—with you! For his brother is dead, and he [alone remains].

If there befall him disaster on the journey on which you are embarking, [then you would bring down] [my white head] in grief to the grave."

Jacob's sons leave again with Benjamin

43:1 The famine was severe in the land.

2 [And it came to pass], [when they had] finished [eating all] the provisions that they had brought from Egypt, there spoke to them their father, “[Go back now]. Buy us some food.”

3 [But then came forth] [and spoke to him] Judah, saying: “[He warned us]—[he gave solemn warning]—to us, the man, by saying, ‘You won’t see my face unless your brother is with you.’

4 [If you will agree] to send our brother [to go with us], [we will go down] and buy for you food.

5 But if you don’t send him [we will not] go down, [because the man] said to us, ‘You won’t see my face, unless your brother is with you.’”

6 And responded Israel, “Why did you do wrongly to me, by telling the man there was to you another brother?”

7 [And the brothers replied], “He asked—[the man asked us questions], about us and our family. [He asked us this:] ‘Is yet your father alive, and do you have a brother?’ [And so we told him] [in accordance] with the things he was asking.

How could we know [that he would] say, [Bring him down here]—your brother’.”

8 Then said Judah to Israel his father, “Do send [with us the boy]. [Leave him in my care]. [Let us set out] and go. Thus we will live, and not die, both we and you, [as well as our little ones].

9 [I will act] as his pledge. [Of my own hand] [you may demand him].

If I fail [to bring him back] to you and stand him [before you], I will bear the blame for all time.

10 In fact, if we had not delayed, we could by now have been back again.”

11 Then said to them Israel their father, “[If it must be], [then this] you must do: [Take with you] the best fruits of the land in your baggage, and bring them to the man as a gift: A little balsam and some honey, spices and myrrh, pistachios and almonds.

12 And silver twice over bring along in your hand. [And the silver] that was returned in the mouth of your packs, [take it back] in your hands. Perhaps a mistake was made.

13 And your brother—[go and take him]. Then leave—go back to the man.

14 And [may *El Shaddai*] bestow on you his mercy when you [face the man], [so that he] [release to you] the brother you left behind, as well as Benjamin. [And regarding me], if I am bereaved, [then bereaved I will be].”

The meeting with Joseph

43:15 Then took the men the gift that was given. [The double-portion of silver] they took in their hand,
[and they took Benjamin]. [They set out] and went down to Egypt, [end aliyah] [and they stood] before Joseph.
16 [When it was seen] [by Joseph] [that they were there] with Benjamin, he said to the steward of the house, “Bring these men to the house.
Slaughter an animal and prepare it, because [with me today] will dine these men, at noon.”
17 Then did the man [just as] [he was ordered] by Joseph. [He brought them]—[the man went and brought] the men into the house of Joseph.
18 [They were frightened]—[the men were afraid] because [they were being brought] to the house of Joseph. [They said this]:
“It is because of the money that was put back in our packs [the first time] that we [are being brought in]—
[to make a charge] [against us] and then convict us, [and to take us] [and make of us] their slaves, [and to take our donkeys].”
19 [As they drew near] to the steward [who stood over] the house of Joseph, they spoke with him, at the door to the house.
20 They said, “Please, my lord. Truly [we came down] once before to buy food.
21 [And it happened] [upon reaching the place] [where we spent the night], we opened our bags, and discovered [each man’s money]
in the mouth of his pack: [precisely our silver], [in its full weight]. We have brought it back to you [in our hands].
22 [Also some money] [besides all of that], we have brought in our hands to buy food. We do not know who put back our silver into our packs.”
23 [And answered the steward], “Peace be unto you! [Have no fear]. It must have been your God and the God of your fathers
who placed a hidden treasure inside your packs. Your money has come to me.” And he brought out to them: Simeon.
24 And so [the steward brought] the men into Joseph’s house. [He gave them water] to wash their feet, and gave them fodder for their donkeys.
25 They got ready the gift for when Joseph would come at noontime, because they had heard [that there] they would be eating a meal.
26 [When there arrived] Joseph at the palace, the brothers [brought to him] the gift that was in their hand, into the house.
[They bowed down to him], to the ground.
27 He inquired of them [as to their welfare], [and asked of them], “Is he well, your father, the old man of whom you spoke? Is he still alive?”
28 [And they replied], “[Things are well], with your servant—our father. He is still alive.” And in homage, [they bowed low].
29 [He lifted up] his eyes, [and there he saw] Benjamin [his own brother]—[son of his mother].
[He asked of them], “Is this your brother, [the youngest one], of whom you have spoken to me?”
[He said to the boy], [end aliyah] May *Elohim* show you favor, my son.”

43:30 [Then hurried out] Joseph—since aroused were his feelings [toward his brother], and he needed to cry.

He went into a room, and wept there.

31 He washed his face and came out. [Holding in his feelings] he said, “Serve the meal.”

32 They set [a place for him] by himself, and they by themselves. [Also the Egyptians] who ate with him by themselves, [for the reason] that they were not able—[the Egyptians]—to eat with the Hebrews a meal, since abhorrent was this in Egypt.

33 But they sat in his presence: from the firstborn as the eldest [to the youngest one] by his youth.

In amazement the men looked each one to the other.

34 They carried helpings of food [that had] [been set before him] to them;

[But they enlarged] [the portion that] [was given to Benjamin] over that of all the others, by five times. And they drank and got drunk [with him].

Joseph’s cup in Benjamin’s sack

44:1 [Then he gave an order] to the steward [over his house], by saying: “[Go and fill up] the packs of the men with food— as much as they can carry, and put each man’s money in the mouth of his pack.

2 [Also my cup]—the chalice of silver: [place it] in the mouth of the pack of the young one, [along with] the money for his food.” [And the steward did] according to the command of Joseph that he had spoken.

3 [The morning came], and there was light. And the men were sent off, they [along with their donkeys].

4 [When scarcely had they] [gotten out] [of the city], and not gone far, that Joseph said to the steward of his house,

“Get out and pursue them—go after those men. [When you catch up with them], say to them,

‘[Why is it] that you have paid back evil in exchange for good?

5 Is not [this the cup] from which he drinks—[the one my master] uses? *That’s* the one: he practices divination with it.

[You have done bad], this thing that you’ve done.”

6 [When he reached them], he repeated to them [these words] of Joseph.

44:7 And they said to him, “[Why do you] speak, my lord, [such words] as these? [Far be it] [from your servants] to do such a thing as this.
8 You know [that all the money] that we did find in the mouth [of our travel packs], we brought back to you from the land of Canaan.
[So how could we] have stolen from the house of your master, either silver or gold?
9 [With whomever it is found [from among us] of your servants, let him die. [And the rest of us] will become, to your lord, his slaves.
10 [And he replied], “So now, according to your words, so it will be:
On whomever is found the cup [will be to me] a slave, [but the rest of you] will go free.”
11 Hastily [they lowered their packs]—each man his own bag—to the ground, and they opened, each one, his pack.
12 [And he searched the bags]: with the eldest he started and with the youngest he ended. And he found the chalice [inside the pack] of Benjamin.
13 And they rent their garments. [Then loaded up] each man his donkey, [and they returned] to the city.
14 When they arrived—Judah and his brothers—at the house of Joseph, they found [that he was] still there.
They threw themselves in front of him to the ground.
15 Addressing them, [Joseph said], “What is this deed that you have done?
Did you not realize [that a diviner of truth]—[a reader of omens]—[is a man] such as me?”
16 [Then spoke up] Judah: “[What can we say] to my lord? [What can we plead] [to justify ourselves]?
[Elohim in fact] [found out] the crimes of your servants. [Let us] be the slaves of my lord.
[Include all of us] [as well as the one] of whom was found the chalice in his hand.”
17 [Joseph then replied], “Far be it from me, [that I would do] this thing. [That man alone]—[the one of whom]
‘was found the chalice’ [in his hand]—[only he] will become my slave. [But the rest of you] [end aliyah] may return in peace to your father.”

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)